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Artha Panchakam

of Sri Pillai Lokacarya

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The soul - which is whirled in the vortex of evolution; inother words, entangled in the cycle of births and deaths, or subjected to the vicissitudes of bodily existence , or trammelled in the meshes of matter, if it would escape from this orthodox, i.e. gain deliverance from these vivissitudes, should obtain a knowledge of the Five Truths or Principles, and, shaping his conduct on such knowledge, secure salvation.

The Five Truths or Principles are those of -

A. Sva-svarUpa - Own self or Soul.
B. Para-svarUpa - Higher Self or God.
C. PurusArtha-svarUpa - Goal or End.
D. Upaya-svarUpa - Means.
E. VirOdhi-svarUpa - The anti or opposite to these, which may be called "agnosis", "nescience", "sin", and so forth, according to the context.

Classification of Artha-Pancaka (or the Five Truths)				
Sva-svarUpa Nature of Soul	**Para-svarUpa** Nature of God	**PurusArtha-svarUpa** Nature of Goal	**UpAya-svarUpa** Nature of Means	**VirOdhi-svarUpa** Nature of obstructions
1. Nitya, the Free 2. Mukta, the Freed 3. Baddha, the Bound 4. KEvala, the Isolate or the Aloof 5. Mumuksu, the Would-be Free.	1.Para, the Supreme 2. VyUha, the Grouped 3. Vibhava, the Multiplied 4. AntaryAmi, the Internal Ruler 5. ArcA, the imaged.	1. Dharma, Duty 2. Artha, Wealth 3. KAma, Joys 4. AtmAnubhava, Soul-bliss 5. Bhagavad anubhava, God bliss.	1. Karma, Good Acts 2. JnAna, Knowledge 3. Bhakti, (Love-) Faith 4. Prapatti, (Surrender) Faith 5. AcAryAbhimana, Mediator.	1. SvarUpa-virOdhi, Anti-Soul 2. Paratva-virOdhi, Anti-God 3. PurusArtha virOdhi, Anti-Goal 4. UpAya-virOdhi, Anti-Means 5. PrApti-virOdhi, Anti-fruit.

1. µÞ®µÞ®Ìê©ªÛ

1. Sva-svarUpam or Soul Principle

Sva-svarUpa means "Nature", "principle", "property" or "Essence". The knowledge of a thing consists in knowing its Nature, or knowing that Principle, by means of its properties. It is this truth, or knowledge, which is epitomized in this treatise.

The Own self is the Soul, so called as being owned as the Self or what is connoted by the expression 'I', the Sun and the meum contingent thereon. This truth , or Principle of Own self or the Soul, is subsumable under five categories.

1.1 The Nityas, the Free (Ever free).
1.2 The Mukta, the Freed.
1.3 The Baddha, the Bound.
1.4 The KEvala, the Isolate or the Aloof.
1.5 The Mumuksu, the Would be Free.

1. õ®±Û±ÓÜ ¨Ô§Üëìß®ßìÙ - üÌ¨ßÐªÛ µªÛµßì µªÛ©¨Û§ªß¡Ô± ó®§ÜëªÓ²Ý±Ó¡Ü½¡ ¨Ôì®§ÜëìßëÛ, ©¡®§È©®ßÈá-Ü¾ë¡½©ß¡ìßëÛ, "®ß²Ó°®ìÃ ¾®Á¨Û§¡ÜÁ¥Û¥²Ý ®ßÃ½§®²Ý" ù²Ý¡Ô± à¾®Á¦Þ¥ ¨ß§Ò¡ÜÁ "®Ó¦Þ¦ß¥Û¥®ìÙ ÊêÇ®ìÙ" ù²Ý¡Ô±©¥Õ½ë ©¥Û¥¢Ü¡¥ÛÅ¾¡¡ÜÁ ÷ìÓëìßªÛ©¥Õ Êê©Ú©ìß² ª¨Û§ÜìÓ¡°ßëÛ, ö³Ü®ì¨Ô½ëß¡ß§Ü µÞÌ´Ý¥Õ µÞ§Ô§Ô µªÛ¸ßì ¢Ü¡¾°©Ú©¦Þ¦ÎªÛ ³¡Ü§ìßëÛ, ©ì®Üëâ¸ß§Ô µìÙ®ß®µÞ¾§¡°ÓÍªÛ ¼§ß¥ìÙ¨Û§¥Õ¾ª ¼£ëÛë¡Ü¡¥®ìßëÛ, ½¡ßëÓÜ¼¡ß°Ü¼§ëÛ®¢Ü¡°ß² ½µ¾¨Ê§ÓëßìÙ ¼§ß¥¡Ü¡ªß² óªììÙ¡°Ü.

The Nityas, or the ever free, are those angelic spiritual beings, or blessed souls who have never known conditioned existence; in other words, who are never involved in the wheel of worldly careers (samsAra) ; beings who are ever in a state of Bliss; beings whose wills are ever in conformity with the will of Bhagavan (the Blessed or God); beings who are endowed with the previlage, or possess the estate, by virtue of which they are able to perform the function of supreme advisers in all His schemes of the Kosmos; beings with the powers by delegation, to make and unamke worldly systems; beings who remain at the side of God, His constant comarades and surrogates in all His doings, accompanying Him in all His various incarnations, or avatAras; beings who are entitled to perform the high offices of anointing and installing God Himself upon His throne; the constant servants of God, as free from systems of smasAra, but as interested in it as God Himself, and bearing such significant epithetes as VisvaksEna (the High Lord of Hosts), Ananta, Garuda etc.

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The Muktas or the Freed, are those who, by the garce of Bhagavan (God), have been liberated from all the pains and taints contingent on their conjunctive existence with matter (prakriti); whose taste in the fullest measure the blissfulness of Bhagavan in all His several aspects of Essence (SvarUpa),

Person (rUpa), excellence (guna) and Glory, or the Pageant (vibhava); who by reason of such devine joy overflowing the bounds of their being, burst into paeans of praisem and so dwell for ever and ever, drowned in rapturous delights, in the eternal regions of Heaven, called Vaikuntha, never more to return into the migrations of material existence.

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The Baddhas, or the bound, are those souls who are turned away from the Bhagavan (God): (1) by reason of their illusorily identifying their selves (souls) with the bodies which they wear; constituted as these bodies are of the five material elements - impermanent cause of joy and grief - corrupt, so that in the absense of the indwindling spirit (soul), they are unfit for the sight or touch - and which breed the mental aberrations, such as ignorence (ajnAna), misapprehension (anyathA-jnAna) and reversed apprehension (viparitha-jnAna) and (2) by reason of their notion that pandering to the pleasures of the body (catered to by the five fold thralls of objects, sound, touch sight, taste and smell) is the be-all and end-all of their existence. To secure such pleasures of senses, they infringe all the salutary dictates comprised in the system known as varna and Asrama, become slaves to worldlings, inflict cruelty on creatures, seize others's wifes and wealth, and thus swell the ranks of the mundane.

4. ½¡®²ß®ß²Ý - §²ÓëÓ¥§Ü§Ô½ ªÓ¡ÎªÛ ºä§Ü©Ó©ß¾µ¡°ß½ ¨-
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The kEvalas, or the Isolate or aloof, are those souls who feel like creatures stranded in solitude and who, stung by hunger and grown listless, devour their own flesh for food. They aspire to escape from the fires of samsAra (consortship with matter) that consume them, and seek retirement into their own solitary selves. These take sedulously to studies of the science of the soul, because they have come to discern that the soul is an entity distinct from the body, and that the latter (the body) is the seat of sorrow and the compund of corrruption, while the former (the soul) is the 25th category, distinct from and above the sum of the 24 material categories that comprise the body, - self-luminous, blissfull, eternal, and the spiritual substance. By reason of the intensity of suffereing endured by these souls in the sAmsArika state, as soon as they find a haven of refuge in the trivial enjoyment of their own soul-isolation, they rest so satisfied, and become on that account oblivious to the infinitely more joyfull nature of Bhagavan (God), failing to know Him as such a Higher entity. These are the men who embark particularly upon the path of jnAna-yoga, which is chiefly the means to secure this coveted "zoistic" state - a disembodied or bodiless existence, hanging as it were, in mid-heaven in aeonic suspension, a state past redemption.

5. ½ªßº§Ü§Ô½ õ£Û¾£Ë¾¥ë®ìÙ¡Ð¡ÜÁ ÊÊºä¡Ü¡¼°²ÝÑ ½©ìß¡¡Ü¡¥®Ç. õÇ§ß²Ý - ÊÊºä¡Ü¡°ßëÛ, ÷©ßµ¡ìßëÓÌ©Ú©ßÌªÛ ÊÊºä¡Ü¡°ßëÛ, ©Úì©¨Û¨ìßëÓÌ©Ú©ßÌªßëÛ õì¦ÞÅ©¥Õ©Ú©¥Û¥ÕÌ¡ÜÁªÛ.

The Mumuksus, or the Would-be Free, are those souls in whom the longing desire for salvation (i.e. reaching Bhagavan) has arisen. These are the two classes, viz. the UpAsakas, or the Strivers, and the Prapannas, or the Resigned. The former seek salvation by self-effort, and the latter leave the same to Bhagavan's (God's) care. The former thinks of salvation as his concern, whereas the latter thinks of it as His concern.

2.©ìµÞ®Ìê©ªÛ

2. Para-svaruupa or God Prnciple

This Truth or Principle, is subsumable under five categories:
2.1 The Para - the Supreme, or the Beyond.
2.2 The VyUha - the Grouped.
2.3 The Vibhava - the Multiplied.
2.4 The AntaryAmi - the Indwelling or Internal Ruler.
2.5 The ArchA - the Imaged.

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The Para Form of Bhagavan is the eternal transcendent essence - the spiritual Substance - which is the Noumenal, the Beyond, the Supreme, or the Ne Plus Supra, round which rotates, as it were, every kind of Kosmic phenomenon or manifestation.

2. ®Üëâ¸ªß®Ç - µÞÌ´Ý¥Õ µÞ§Ô§Ô µªÛ¸ßì ¡ìÙ§Ü§ß¡Ü¡°ß² µ¢Ü¡ìÙ´¦ ©Úì§ÜËªÛ¨ ó¨ÔÌ§Ü§ìÙ¡°Ü.

The VyUhas Form is His becoming grouped, after derivation from Para, into such groups as possess the fitness to perform severally the functions, in the material or manifested Kosmos, of the making, the keeping, and the breaking of the fabric of worlds, countless. These derved Godships take the names Pradyumna, Aniruddha, Samkarshna and so forth.

3. ®Ó©®ªß®Ç - ìßª¡ÜÌ´Ý¦ß§Üë®§ßì¢Ü¡°Ü.

The Vibhava Form consists of the AvatAras, or the Incarnations such as Sri-RAma, Sri-Krishna etc.

4. ó¨Û§ìÙëßªÓ§Ü®ªÛ - õì¦ÞÅ©¥Õ©Ú©¥Û¥ÕÌ¡ÜÁªÛ. ó§ß®Ç "ó¥Õ½ëÒ°Ü°ß²Ý" ù²ÝÑªÛ "ù²§ß®Ó" ù²ÝÑªÛ, "ù²ÝÒëÓìÙ" ù²ÝÑªÛ ¼£ßÜÍ¡Ô±©¥Õ½ë ô§ÜªßÎ¡ÜÁ°ÜÐªÛ, "½©ß§Ô±Û¡ª®²Ý¼²¤Ý£ªÛ ÉÁ¨ÛÇ" ù²ÝÑªÛ, "óì®Ó¨Û§©Ú ©ß¾®ËªÛ §ßÒª¡ªÛ©¥Õ®¨ÛÇÉÁ¨ÛÇ" ù²ÝÑªÛ, "É¨Û§ÔëÓ±ÛÉÁ¨ÛÇ §²Ý©ß- ß§ìªÛ ¼©Ñ¡¾®§Ü§®¯¡²Ý" ù²ÝÑªÛ, "÷°ÜÐ®ßÌ°Ü°Ó±Û¼±ÜßªÛ ÷¥²ÓÌ¨Û§±Ó§Ô", ù²ÝÑªÛ ¼£ßÜÍ¡Ô±©¥Õ½ë ºÞªÖµ¸Ó§²ßëÛ, ®Óº² ®Ó¡Üì¸Ë¡Ü§Ü§²ßëÛ¡Ü ¼¡ß¦ÞÅ, ¸ÞÌ§ë¡ª§ÜÇ¡ÜÁ°Ü½° µ¡- ©Úì®ÜÌ§Ü§Ô ¨Ô®ÜÌ§Ü§Ô¡¾°ËªÛ µ§ß®½ß¡¨ªÛ©¦Þ¦Ó¡Ü ¼¡ß¦ÞÅªÛ ùÏ¨Û§Ì°ÓëÓÌ¡ÜÁªÛ õÌ©ÚÉ.

The AntaryAmi Form falls into two classes. The one is the All-pervadingness of Spirit (or God), the Inner Soul of Souls, forming the very basis of their be-ness (svarUpa-vyApti); and the other is the Beatific Presence, the union of the Mother-and-Father principles of Godhood (guna-vyApti), enshrined in the

heart, and ever watching and directing the systole and distole of all processes of the soul's being.

5. óìÙ£Û£ß®§ßìªß®Ç - "§ªÌ¡¨Û§¼§®ÜÎÌ® ª®ÜÎÌ®¨Û§ß½² §ªÌ¡¨Û§¼§©Ú½©ìÙ ª±Û±©Ú½©ìÙ" ù²Ý¡Ô± ©¥Õ½ë §²¡Ü¼¡²Ý² ýÌÌ®ªÛ, ýìÙ ¼©ëÌªÛ õ²Ý±Ó¡Ü½¡, ôà§Ì¡¨Û§ ®¥Õ½® ®¥Õ®ß¡ÎªÛ, ó®ìÙ¡°Ó¥Û¥ ¼©ë½ì ¼©ëìß¡ÎªÛ, µìÙ®¹Ü¤²ßëÓÌ¡Ü¡£Û¼£ëÛ½§ ó¹Ü¤¾²©Ú½©ß½ËªÛ, µìÙ®³¡Ü§²ßëÓÌ¡Ü¡£Û¼£ëÛ½§ ó³¡Ü§¾²©Ú ¼©ß½ËªÛ, ó®ß©Ú§ µªµÞ§¡ßª²ßëÓÌ¡Ü¡£Û¼£ëÛ½§ µß½©º¾²©Ú ½©ß½ËªÛ, ìº¡²ßëÓÌ¡Ü¡£Û¼£ëÛ§ ìºÞëªÛ½©ß½ËªÛ, µÞ®µÞ®ßªÓ©ß®§Ü¾§ ªß±ß¥Õ¡Ü¼¡ß¦ÞÅ ¡¦ÞÆ¡ÜÁ ®Ó ´ëªßªÛ©¥Õ µìÙ®µä©²ßëÛ¡Ü¼¡ß¦ÞÅ, ½¡ßëÓÜ¡°ÓÍªÛ, ¡ÜÌ¸ ¢Ü¡°ÓÍªÛ, ½§³¡ßß®§ÔëÓ²Ý±Ó¡Ü½¡ ùÏ¨Û§Ì°ÓëÓÌ¡ÜÁªÛ ¨Ô¾.

The ArcA Form consists in the images of Bhagavan (God) which accommodate themselves to the various tastes of His creatures for their worship, having no fixed form, but that which the worshiper may choose and desire to have Him; having no fixed name but that which the worshiper may choose and desire to call Him by; all-knowing, but seeming as if not-knowing; all-powerfull, but seeming as if powerless; all-suffucuent, but seeming as if needy; thus seeming to exchange places, the Worshipped with the worshipper, and choosing to be ocularly manifest to him in temples and homes, in short at all places and at all times desired.

3.ÉÌ´ßìÙ§Ü§µÞ®Ìê©ªÛ

3. Purushartha-svarUpa or Goal Principle

This Truth or Principle is subsumable under five categories:
3.1 Dharma - Duty.
3.2 Artha - Wealth.
3.3 KAma - Joys.
3.4 AtmAnubhava - Soul-Bliss.
3.5 Bhagavad-anubhava - God-Bliss

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Dharma or Duty, is good works done for the sake of all sentient creatures -such good works as sustain the moral unity of the universe, or that cohesive force inherent in righteous works

which binds together all existence into a harmonious whole or Unity. Dharma is unifying, adharma is separative; the one cohesive, the other divisive.

2. óìÙ§Ü§ªß®Ç - ®ìÙ¦ß³ÜìªßÈÌê©ªß¡ §¨§ß¨Ûë¢Ü¡¾° µ¢Ü¡Üì¸Ó§ÜÇ ½§®§ß®Ó´ë¢Ü¡°ÓÍªÛ, ¾©§ÜÌ¡ªß² ¡ìÙª¢Ü¡°ÓÍªÛ, ©Úìß¦Ó¡°Ü ®Ó ´ëªß¡ÎªÛ, ÷§Ü¡ÜÌ´Ý¥ªß² ½§³¡ß ©ß§Üì¢Ü¡¾°ë±Ó¨ÛÇ, §ìÙª É§Ü§Üëß ®Üë©Ó¡Ü¾¡.

Artha, or Wealth, is money, grain and such other possessions acquired in strict conformity with the rules of varna and Asarma, and using the same in the spirit of charity in the service if Devas, Pitrs and all other creatures generally, with due regard to place, time and fitness.

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KAma, or Joys are of two kinds: terrestial or mundane; and celestial or ultra-mundane. The joys of this world are those derived by means of the senses of sound, touch, taste and smell, from such objects as father, mother, gems, lucre, grain, raiment, food, drink, son, friend, wife, cattle, house, land, perfumes, flowers and all such luxuries.

The joys of the other material worlds are of a nature much exalted above those of this world, and consist in dwelling in such bright regions as svaraga, in being there bereft of such distempers as hunger, thirst, grief, passion, age, and death, and there enjoying draughts of nectar, and the love of celestial nymphs (apsaras) [but all one day to cease].

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AtmAnubhava, or Soul-Bliss, is also mOksa (release) inasmuch as it is the release from, or cessation if , sorrow, or in other words, deliverence from the bonds of the revolving wheel of births and deaths and the recovery of the natural state of the soul in its freedom, or the soul-life confined to itself without objective contacts, in the condition called kaivalya, or isolation, a purely psychic state, but not divine.

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Bhagavad-anubhava or God-Bliss, is true mOksa, or release, inasmuch as it is not only attended by the cessation of all the recurring cycles of physical life, but is release followed by God-bliss, the acme of the soul's aspiration and dostiny. A total effacement or remission of all the effects of deeds done, good or bad (which force the soul into material bondage), takes place, and the gross body, which is the medium for experiencing the effects of such deeds (enjoyment or suffering) which is the seat of the sixfold states or modifications, eventuating therin, viz, conception, delivery, change, growth, decline, and death, which is the adobe of the threefold miseries, viz., AdhyAtmika, Ashibhautika and Adhidaivika which screens God from the soul and breeds delusion - which, in short is the root of samsAra, is sloughed off. The soul then enters into the susumnA-nAdI, arises into the head, and rupturing the crown of the skull, soars aloft in the subtile body journeying along the arcir-Adi path, and piercing through the orb of the Sun, reaches the bounds of

physical nature defined by VirajA river. Here, by a plunge into its sacred waters, the soul is rid of all the subtile remnants of physical defilement, as well as of the subtile body still adhering to ot; and is anon received, on emerging from that holy immersion, by a glorious Personage called AmAnava, whose very touch soothes and disperses for ever all the pangs endured in its aeonic peregrinations in collusion with physical nature. The released soul is then robed in a body of light and glory - pancOpanisan-maya; a body which obstructs not, but is made of such light stuff as helps the raying forth of the powers of the soul, which are knowledge, Bliss, and Devine Service; a body which is fitted for no other purpose than the service of the God; a body, inshort, radiant, celestial, spiritual, divine. The soul is then conducted in due pomp and state - in cortege- into the beatific Presence of God, who is visualized there as seated exaltedly in a celestial pavilion, made of such ineffable stuff as is celestial, supported on either side by Sri, BhU and NIlA and other hosts of beings and objects, glorious and past compare or conception. These celestial hosts come and go before the August Presence in incessant procession, bent on serving the Lord, actuated by love indescribable: sevice before a Presence, instinct and vibrant with versions of beauty fitting before their vision in ever new forms, like golden eddies in perpetual making and unmaking, rippling along a stream as of molten gold. This Beatific Presence is no other than the High Lord of Vaikuntha (*Vaikuntha-nAtha*), or the Changeless All - Absolute Being - the Immutable, beyond the Perishable - Whose joy without cessation is now granted to the saved soul as the high reward at the end of his evolutionary journey, and the boon of Whose service is to him conferred in terms of eternity. Thus is reached the *ne plus ultra* of blessedness (*parama-purusArtha*)l in other words, the soul-long (*yAvad-AtmabhAvi*) loving devine service - dservice which is not a task, but a prerogative - a service joying in the work.

4.÷©ßëµÞ®Ìê©ªÛ

4. UpAya-svarUpa or Means Principle

This Truth or Principle, is subsumable under five categories:
4.1 Karma - Works.
4.2 JnAna - Knowledge.
4.3 Bhakti - (Love-)Faith.
4.4 Prapatti - (Surrender-)Faith.
4.5 AcAryAbhimAna - Trust in the Mediator.

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Karma or Works, are those activities that so discipline and mortify the body as to kill sin. Their performance is called Karma-yOga. It consists of sacrifice (*yajna*), charity (*dAna*), austerities (*tapas*), meditation (*dhyAna*), prayers (*sandhyA-vandana*), the five great sacrifices (*panca-mahayAjna*), fire-sacrifice (*agnihOtra*), holy pilgrimage (*tIrtha-yAtra*), holy residence (*punya-ksEtra-vAsa*), expiatory and purificatory rites (*krcchara* and *cAndrAyana*), holy river bathings (*punya-nadI-snAna*), vows (*vrata*), the quarterly sessions (*cAturmAsya*), living on fruits and roots (*phala-mUla-s'ana*), study of holy works (*sAstrAbhyAsya*), holy feeding (*samArAdhana*), silent holy repetitions (*japa*), oblations to ancestors (*tarpana*), etc. These constant occupations for the organs of sense and the organs of action prevent the senses from contacts worldly and consciousness is thus weaned from their contemplation. The consciousness streaming out through the senses to the worldly objects when prevented from sensuous experiences, stands in need of engagements otherwise, and these are offorded in the soul itself. In other words, consciousness is turned away from the Objective, and turned inwards to dwell on the Subjective - a process entitled inhibition and introspection. This process is divided into the eightfold stages of *yama, niyama, Asana, prAnAyAma, pratyAhAra, dhyAna, dhArna,* and *samAdhi*. This eihgtfold process is specifically called yOga. This yOga part of *Karma-yOga* may be conceived as the transition between *karma-yOga* proper and *jnAna-yOga* proper. This *karma-yOga* is auxiliray to *jnAna-yOga,* and is the chief means of acquiring material prosperity (*ais'varya*), i.e. *artha* and *kAma.*

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JnAna-yOga or Knowledge, means the Highest Knowledge, or divine knowledge. JnAna-yOga is its acquisition. The *karma-yOga* aforesaid is productive of knowledge. The object or objective, of this knowledge (in other words, consciousness functioning in this direction) is Divinity, conceivable in various localized situations, much as the orb of the Sun, the Heart Lotus, and so forth, and concretizable into Figures of Beauty as that which has an Image in space limis, or the Idea, idolized, bearingthe Discuss and Conch, attired in radiant robes, bedight with Crowns and Corselets, Armlets and Anklets, mated with Sri and so forth. God is thus conceived as confined in contours of bewitching beauty. This is the specialmanner in which it is yet allowed man to realize the Divine Spirit in actual presence and for profit, and this serves the purposes of constraining attention, which is habitually dissipate, and of its being riveted on to the Holy Object of contemplation. Consciousness not excersised, is itself moulded into that blessed shape and thus trained, is relieved of all distraction over various futile objects. This is Divine Meditation, which at the start is of brief duration, but which the postulant is to extend by practice into longer and longer periods, and in the end to render enduring.

This *jnAna-yOga* is auxiliary to *Bhakti-yOga* and is the chief means of affecting soul-realization (*kaivalya-mOksa*).

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Bhakti is Love. Bhakti-yOga is the practice of Loving Faith. Fixtures of Consciousness (JnAna) on an idolized ideal Object of Beauty is described to be its persistence and insistence thereon, like the streaming filament of a fluid substance, uninterrupted in flow. So far, the experience obtained from such fixture is what pertains to the province of JnAna-yOga aforesaid. But when the experience partakes of the nature of love, or becomes a loving experience, it obtains the name of bhakti. The practice of this loving experience of loving faith is Bhakti-yOga. In its onward

progress it becomes more and more intense and rapturous. Instead of compelling, as it was, it has become inviting; instead of repelling, as it was, it has become bewitching. Effort is merged in craving, self-assertion giving place to self-abandon. The heart has become poured into the intellect, or, rather, the intellect has become fused with the heart. The purely mental has become united with the emotional. Sin is deed wrongly done, and is what confines one in the prison-house of flesh, cutting off from it all the ways of emancipation. It is put into three clusters: *samcita*, *prArabdha* and *AgAmi*. All the yOgas have the virtue of sin-killing. Whereas this virtue is partly effected by the Karma-yOga and JnAna-yOga processes aforesaid, the residue of prArabdha which they leave untouched is also entirely eradicated (or effaced from the pages of soul life) by Bhakti-yOga. To the Bhakti-yOgin a vivid knowledge of Means and Ends is vouchsafed. In other words the true perception of what constitutes teh End or what Salvation really signifies, is imparted to him.

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Prapatti is lovingly surrendering or sacrificing faith, or resigned trust in God. The practising of this is Prapatti-yOga. In other words, it is the means of unreservedly placing oneself in His hands, and ridding oneself of all notions of securing salvation by self-effort. It is the attitude of the mind entirely resigned to His will. This is real renunciation (samnyAsa), Bhakti-yOga, supported by Karma-yOga and JnAna-yOga, as described above, becomes a means that tries the utmost strength and capacity of mortals, nor is it compatible with the nature of those souls that have realized their essential nature -their relationship with God. This Path of prapatti is accessible to all, irrespective of caste, colour, or creed (*varna* and *As'rama*) and soon bears fruit, while the other Paths are circumscribed by a variety of conditions. The mental act. "I trust Thee, Lord" once dedicated, is done once forall, for, as soon as done, it is accepted by Him. Whatever series of acts the Suppliant (*Prapanna*) may do thenceforward are no more Means to secure an End, but acquire the character of being Ends in themselves; inasmuch as all these acts become but acts of service done to Him, and devoid therefore of any ultra-motive. Motivelessness of all act arises from its being done as Divine Service; and is hence bereft of all binding character, such as entails phenomenal existence again for the soul who does it. The soul, moreover, does the act on the clear understanding of its own intrinsic position or character, as liege of the Lord who it has to serve. This is the true relation between soul and God, and from it there naturally follows the recognition of the True Means as no other than surrendering faith, or entire loving trust, or trustfull faith, which is resignation. Self-surrender, or Resignation, in other words, is sacrificing oneself, or offering an oblation of oneself at God's feet. The truest freedom line in self-surrender. The "Self-assert" of *Bhakti* has given place to the "Self-negate" of *Prapatti*. The

uplift to sublime independence is the fruit of complete subservience to the Supreme Law - God.

Prapatti is of two kinds: Drpta, or Patient and Arta or Impatient. (The Prapanna is what we shall call the Suppliant or Psotulant.)

The Postulant, Patient (Drpta) is he who is not only weary of, but dreads, migratory, or material, or embodied life, and is averse from all delights, mundane and ultra-mundane. To obtain relief from these and access to God, he seeks a competent teacher, and under his guidence adopts the Way (Prapatti) of Salvation. He adapts his life to the way of shunning evil, and of walking the paths prescribed by the laws of varna and As'rama and to the best of his ability, remains devoted to the service of God and of the Godly - straight in thouhgt, speach and deed. He constantly reflects on God being his Lord, and on himself being His liegeman; He as the Ruler, he as the ruled; He as the master, he as the chattel; He as the Spirit, he as the body; He as the pervader, he as the pervaded; He as the Enjoyer, he as but the enjoyed; He as the All-knowing, he as the ill-knowing; He as the All-powerfull, he as the powerless; He as the Full, he as the void; He as the All-sufficient, he as the all-wanting. Thus reflecting, the postulate dedicates all to God, laying on Him all his burden, and spends the lease of his life that may still be left to him in perfect resignation, not allowing its peace to be distraught by considerations of self-care for self-salvation.

The Postulant, Impatient (Arta) is he in whom - by the free grace of God - by study and service with a true Teacher, wisdom has dawned, making him loath all such bodies, places, and leaders as wean him from God, and causing him to long for all such things as we him to Him. He throws himself entirely on the mercy of God, saying "Lord, Thou alone canst be my Deliverer from all ills", "Thou alone, Lord, art my Way", and "Thee alone, O High, I adore". He grows impatient if salvation, beseeching and besieging God in all manner of ways to lift him once for all to His Holy Feet.

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AcAryAbhimAna, is either resort to the Mediator by the aspirant for salvation, or resort to the saved by the Mediator Himself from His own free choice.

This fifth Means of Salvation possesses the virtue of being within the nearest reach of mankind, as contra-distinguished from all the other Means aforesaid. These no doubt prescribe God as the object for resort, but He is so beyond the reach of mankind's senses, minds, and hearts as to forbid His being used in the manner of other objects more accessible. This want is supplied by the mediator, insomuch as he is tangibly present in the midst of mankind, as one of their own, and therefore so accessible and so within reach, that the work of salvation becomes for souls to say, a practical reality. This contriviance in the Scheme of Salvatoin has been devised by God Himself, in the manner of the mother feeling love for her child, and the mediator, patent to all mankind, is the result. The Mediator sees his children as weak and helpless, incapable of shifting for themselves. He stretches his hand down to them, on the one side, to lift them up, and he stretches his hand up, on the orther side, to present them to God as fit objects for His mercy and compasion. The function of the Mediator is therefor twofold. He is the mother who is ready to sacrifice her own comfort by voluntarily treating herself to medicine and regimen for the sake of saving the sick child, and he is the Servent who, by such act of self-sacrifice, performs a great deed that pleases the Master, god, who ofcourse, in the first insatance delegated him, or deputed him, for this loving task. He submits to personal suffering in order to redeem the fallen. The Mediator, then is the Ready Means, under the grace by which souls may take refuge and shape their conduct entirely at his sole bidding.

The resort to a Mediator is both an independent Means and an auxiliary Means to the other Means aforesaid, just as God Himself, the eternal is both directly the Goal, and indirectly as the Spirit indwelling in all the lesser Gods of the Pantheon.

5.®Ó½ìß§ÔµÞ®Ìê©ªÛ

5. VirOdhi-svarUpa or Anti (Hostile) Principle

This Truth or Principle, is subsumable under five categories:
5.1 SvarUpa-virOdhi - Anti-Soul.
5.2 Paratva-virOdhi - Anti-God.
5.3 PurusArtha-virOdhi - Anti-Goal.
5.4 UpAya-virOdhi - Anti-Means.
5.5 PrApti-virOdhi - Anti-Gain.

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SvarUpa-virOdhi or Anti-Soul, or what is hostile to the soul or soul nature is the soul identifying itself or its nature with body. When this nescience, so to say, has vanished, then comes the profession of allegience (s'Esatva) to deities other than the One God; but when this error too has disappeared, what may again supervene is the false idea of the Soul's independence, as if it (the Soul-entity) were not dependent for its very be-ness, not to speak of its activities and final doom, on a Kosmic Entity - God (Bhagavan).

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Paratva-virOdhi or Anti-God or what is hostile to God is the mis-notion that lesser Gods possess the character of the Supreme, or the mistaking of non-supreme deities or Gods for the One God; or believing them to be of equal status with God; the investing of minor deities with power that can only belong to the Supreme; the mistaking of God Incarnate (Rama and Krishna etc) as human; and thinking that the images of God are inert and powerless.

3. ÉÌ´ßìÙ§Ü§ ®Ó½ìß§Ôëß®Ç - ÉÌ´ßìÙ§Ü§ß¨Û§ì¢Ü¡°ÓÜ õ£Û¾£ËªÛ, §ßÒ¡¨Û§ ©¡®§Ü¾¡¢Ü¡ìÙë¢Ü¡°ÓÜ õ£Û¾£ËªÛ.

PurusArtha-virOthi or Anti-Goal or what is hostile to the Ultimate Aim. It is desire for fruits or ends other than that of God Himself (the others being those noted under PurusArtha-

svarUpa); and the idea of deriving self-gratification or of gaining satisfaction for one's self in doing the devine service.

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UpAya-virOdhi or Anti-Means, or what is hostile to the true Means. It is the notion that other means (those noted under upAya-svarUpa) are of equal, if not more, efficacy that *the* Means (*prapatti*, 4.4 and *AcAryAbhimAna*, 4.5), which requires that those should be discarded, or atleast looked down upon as subordinate or unimportant; the notion of doubt whether this real Means (4.4 and 4.5) can be so simple and light as described, and therfore the fear that it cannot be an efficient means to a goal; the notion that the Fruit or Goal is so great (and therefore the fear that it is absurd or audacious to expect it to happen or to be hadfor the mere asking); and the notion that the obstacles to ones's obtaining and End are so great and so many (amd therefore the fear that the End is beyond reach, as against such tremendous odds obstructing the Postulant).

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PrApti-virOdhi, or Anti-Gain or Anti-Fruit or what is hostile to what is one's Ultimate End or Ideal of Life. That Ideal being God, to sin aginst His is but defeating of that Ideal. The next is sinning against the Godly. The third is what is called "heinous sin" (hEya), begotten of the soul and body intimacy, devoid of remorse, atrocious and persistent in performance. "Sins of Food" is hostile to knowledge or drawing of Wisdom. "Sins of Company" is hostile to bliss or reaping the fruit of real bliss. "Sins of Self" or "Self-Love" is hostile to Self-Nature (as defined under Sva-svarUpa).

Conclusion

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To the man in whom has dawned the knowledge of these Five Truths, in whom has arisen the thirst for Final Release (mOksa), but who has still to live in this world in the midst of the worldly , the manner of spending that life, till Release is obtained, and so that worldliness may not again besiege or inveigle him, is laid down briefly as follows:

He shall earn food and raiment in accordance with the rules of Varna, As'rama and Vaisnavism. He shall invariably offer them to God, and give to the Godly according to his means; he shall use his earnings no further that his physical wants demand, and look upon them as gifts from God; he shall show gratitude to his spiritual teacher, who takes pains to open in him the gates of Knowledge, and shall behave after his heart; he shall acknowledge his humility before God; his ignorence before his teacher and his obedience before Sri-Vaisnavas; he shall practice isolation, from the worldly; he shall languish in liberation; he shall persist in the path he has chosen; he shall dread all that is inimical to his purpose; he shall not love his body; he shall be earnest in his upward effort; he shall ever be alive to his spiritual nature; he shall feel powerless to protect (or inability to save) himself; he shall bear in mind the solemn sublimity of the object of his attainment; he shall grateful for

good received; an he shall, above all, adore his Mediator and follow him.

So armed with the knowledge (of the Five Truths) and adorned by the conduct ensuant thereform, the Pilgrim to the Kingdom of God becometh to Him an object dearer to Him than all the Heavenly Hosts (Eternals and Archangels) ever near Him; nay, dearer to Him than even Sri Herself.

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